ARTICLES

to be enquired of, within the Prouince of Canterburie, in the Metropoliticall visitation of the moste reuerende Father in God, Edmonde Archbishop of Canterburie, Primate of all Englande, and Metropolitane.

In the xviij. yeare of the reygne of our most gracious soue-reygne Ladie Elizabeth, by the grace of God, Queene of Englande, Fraunce, and Irelande, defender of the fayth. &c.

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Anno. 1577.

8.

Hether Common prayer be song or sayde, by your Person, Vicar, or Curate in your seuerall church or chappels distinctly and reuerently, and in suche order as it is sette forth by the lawes of this Realme, without any kind of alteration, and at due and conuenient houres? and whether your Minister so turne himselfe, & stand in such place of your Church or Chauncell as the people may best heare the same? And whether the holy Sacraments be likewise ministred reuerently in such maner, as by the lawes of the Realme is appoynted? and whether vpon Wednesdayes, and Fridayes, not being holydayes, the Letanie and other prayers appoynted for the day, be sayde accordingly?

2 Whether you haue in your parish Churches and Chappels, all thinges necessarie and requisite for common prayer, and administration of the Sacraments, specially the Booke of common prayer with the newe Kalender, a Psalter, the English Bible in the largest volum, the two Tomes of the Homelies, the Paraphrases of Erasmus translated into English, the table of the ten commandements, a conuenient Pulpit well placed, a comely and decent table, standing on a frame, for the holy Communion, with a fayre lynnen cloth to lay vpon the same, and some couering of Silke, Buckram, or other such like, for the cleane keping therof, & fayre and comely Communion cup of siluer, and a couer of siluer

for the same, which may serue also for the ministration of the communion bread, a decent large surplesse with sleeues, a sure Cofer with two locks and keyes for the keeping of the Register booke, & a strong chest or boxe for the almose of the poore, with three locks and keyes to the same, and al other things necessarie in and to the premisses?

3 Whether the forme of comunication agaynst sinners, with certaine prayers following the same, set forth in the latter ende of the booke of comon prayer, to be vsed at diuers times in the yere, be by your Minister plainly and distinctly read in your Church or Chappell vnto the people, betwene the Letanie, and the commemoration or ministration of the holy cõmunion, three times at the least in the yeare, that is to say for order sake, yerely vpon one of the three sundayes next before Easter for the first time, vpon one of the two Sundayes next before the feast of Pentecost for the seconde time. And for the thirde time, vpon one of the two sundays next before the feast of the birth of our Lorde, ouer and besides the accustomed reading thereof vpon the first day of Lent?

4 Whether in your churches and chappels, all Aultars be vterly taken downe and cleane remoued, euen vnto the foundation, and the place where they stoode, paued, and the wall whereunto they ioyned, whited ouer, and made vniforme with the rest, so as no breach or rupture appeare? And whether your Roodlofte be taken downe, and altered so, that the vpper partes thereof with the soller or loft be quite taken downe vnto the crosse beame, and that the sayde beame haue some conuenient creast put vpon the same?

5 Whether your Churches and Chappels with the Chauncels thereof be well and sufficiently repayred, and kept without abuse of any thing? And whether your churchyards be well fenced and clenly kept? And if any part thereof be in decaye, through whose default it is so?

6 Whether all and euery Antiphoners, Masse bokes, Grailes, Portesses, Processionals, Manuals, Legendaries, and all other bookes of late belonging to your Church or Chappell, which ser-

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ued for the superstitious Latine seruice, be vtterly defaced, rent, and abolished, and if they be not, throughe whose default that is, and in whose keeping they remayne?: And whither al Vestments, Albes, Tunicles, Stoles, Phanons, Pixes, Pares, Handbelles, Sacringbelles, Censers, Crizmatories, Crosses, Candlestickes, Holy water stocks, Images, and such other reliques and monuments of superstition and Idolatrie be vtterly defaced, broken, and destroyed?: And if not, where, and in whose custodie they remayne?:

7 Whether your person, vicare, curat, or minister, doe weare any cope in your Parish church or chappell, or minister the holy Communion in any Chalice heretofore vsed at Masse, or in anye prophane Cuppe or glasse, or vse at the ministration thereof anye gestures, rites, or ceremonies, not appointed by the booke of Common prayer, as crossing or breathing ouer the sacramentall bread, and wine, or shewing the same to the people to be worshipped and adored, or any such like, or vse any Oyle and Chrizme, Tapers, spattle, or any other Popish ceremonie in the ministration of the Sacrament of Baptisme?:

8 Whether any holydayes or fasting daies heretofore abrogated, or not appointed to be vsed as holy dayes, or fasting dayes by the newe Kalender of the booke of Common prayer, be either proclaymed and bidden by your Person, Vicar, or Curate, or be superstitiously obserued by any of your parish, and what be their names that so doe obserue the same?: and whether there be any ringing or tolling of Belles to call the people togither vsed in any of those dayes, more or otherwise, than commonly is vsed vpon other dayes that be kept as worke dayes?:

9 Whether, when any man or woman is in passing out of this lyfe, the Bell be tolled, to moue the people to praye for the sicke person, especially in all places, where the sicke person dwelleth neere vnto the Church?: and whether after the time of his or hir passing out of this world, there be any more ringing but one short peale before the buriall, and another short peale after the buriall, without any other superfluous or superstitious ringing?: and whe-

ther on all Saints daye after Euening prayer, there be any ringing at all, or any other superstitious ceremonie vsed, tending to the maintenance of Popish purgatorie, or of prayer for the dead, and who they be that vse the same? And whether there be any ringing or knolling of belles on Sunday or holydayes, betweene morning prayer and the Letanie, or in any time of the common prayer, reading of the Homelies, or of preaching, except one bell in conuenient time to be rong or tolled before the Sermon, or any other ringing vsed vpon Saints eeues or festiuall days, sauing to common prayer, and that without excesse, and who doth ring or knoll otherwise?

10 Whether your Person, or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly or monethly Sermons, as by the Queenes Iniunctions he is bound, and what be the names of such as haue preached for him? and whether he hath admitted any man to preach, not hauing sufficient licence, or hath inhibited or letted any from preaching, hauing sufficient licence?

11 Whether any person or persons, not being ordred at the least for a Deacon, or licenced by the Ordinarie, do say common prayer openly in your Church or Chappell, or any not being at the least a Deacon, doe solemnise matrimonie, or administer the Sacrament of Baptisme, or deliuer vnto the Communicants the Lords Cup, at the celebration of the holy Communion, and what he or they be, that so doe? And whether the Person, Vicar, or Farmer of your benefice, do cause, or suffer any Curat or Minister to serue your Church, before he be examined and admitted, by the Ordinarie, or his Deputie in writing, and doe shewe his licence to the Churchwardens? and whether any Curate doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his Deputie in that behalfe, in writing first had?

12 Whether your Person, Vicar, or Curat, doe euery Sunday when there is no sermon, reade distinctly and plainly some part of the Homelies prescribed and set forth by the Queenes authoritie to be read, and euery holyday, when there is no sermon, immediately

ately after the Gospel, openly, playnely, and distinctly recite to his parishioners, the Lordes prayer, the Articles of the faith and the ten Commaundements in English: and whether any Minister not admitted by the Ordinarie, or by other lawfull authoritie, doe expound any scripture, or matter of doctrine, by the way of exhortation, or otherwise, and thereby omit and leaue of the reading of the Homelies:

13 Whether your Person Vicar, or Curate do euery Sunday and holyday openly in the Church, call for, heare and instruct all the Children, Apprentiles, and seruants of both sexes, that be of conuenient age within your parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruct for halfe an houre at the least, before or at the euening prayer, in the ten Commandements, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, as it is now allowed, and set forth: And whether for that purpose, he doth take the names of them all, and by course call certayne of them by name euery sunday and holyday, to come to the teaching of the same Catechisme:

14 Whether all fathers and mothers, maysters, and dames of your parishe, cause their children, seruants, and apprentices, both mankind and womankinde being aboue seuen yeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holydayes, at the times appointed, or at the least such and so many of them, as your Minister shal appoynt, and there diligently and obediently to heare and to be ordered by the Minister, vntill such time as they haue learned the same Catechisme, and what be the names of those that doe not cause their children, seruantes, and apprentises, so to come to the Church, to be instructed and examined, and how many of the said children, seruants, and apprentises be in your parishe, which being aboue seuen yeares olde, and vnder twentie yeares of age, can not say by heart the sayde Catechisme, and what be their names and age, and with whom they dwell:

15 Whether your Person, Vicar, Curate, or other Minister in

your Church or Chappell, hath admitted to the receyuing of the holy Communion, any open and notorious fornicatour, adulterer, or euill liuer, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person that is notoriously known to be out of charitie, or that hath done any open wrong to his neighbour by word or deede, without due reconciliation first made to the partie that is wronged?

16 Whether your Person, Vicar, Curate, or Minister, hath admitted to the holy Communion any of his Parishe being aboue twentie yeares of age, eyther mankinde or womankinde, that can not say by heart the ten Commaundementes, the Articles of the fayth, and the Lordes prayer in English, and what be the names of such as cannot say the same, or being aboue fouretene yeares, and vnder twentie yeares of age, that cannot say the Catechisme, allowed and set forth in the sayd booke of Common prayer? And whether he marie any persons which were single before that cannot say the Catechisme? And whether he vseth to examine his parishioners at conuenient times before he administer vnto them, namely before Easter yearely, to the intent he may knowe, whether they can say by heart the same, which is required in this behalfe, or no?

17 Whether your Priests and Ministers be peacemakers, and no brawlers, or fowers of discorde, and exhort their parishioners to obedience towardes their Prince, and all other, that be authoritie, and to charitie and mutuall loue among themselues: whether they be diligent in visiting the sick, and comforting them, and doe moue them earnestly, especially when they make their Testaments, to consider the necessitie of the poore, and to giue to their bore or chest their charitable deuotion and almose.

18 Whether they neglect the studie of the holy Scriptures and of the worde of God? and whether such of them as be vnder the degree of a maister of Arte, haue of their owne, at the least the newe Testament both in Englishe and Latine? and whether they doe euery day with good aduisement conferre one Chapter of the

Latine

Latine and English togither at the leaſt? And whether they haue giuen due accompt therof, and to whom?

19 Whether any of your perſons, vicars, curats, or miniſters be fauourers of the Romiſhe or forreyne power, letters of true religion, preachers of corrupt and Popiſhe doctrine, or maintenners of ſectaries, or doe ſet forth and extoll vayne and ſuperſticious religion, or be maintainers of the vnlearned people, in ignorance and errour, encouraging or mouing them rather to pray in an vnknowne tongue, than in Engliſh, or to put their truſt in a certayne number of prayers, as in ſaying ouer a number of beades, Ladie Pſalters, or other like?

20 Whether any doe preach, declare, or ſpeake any thing in derogation of the booke of common prayer, which is ſet forth by the lawes of this Realme, diſprayſing the ſame, or any thing therin contayned?

21 Whether your Perſon, Vicar, or Curate, hath or doth maintaine any doctrine contrarie or repugnant to any of the Articles agreed vpon by the Clergie in the Conuocation holden at London *Anno domini* 1562. for the auoyding of diuerſities of opinions, & for eſtabliſhment of conſent touching true religion, ſet forth by the Queenes authoritie? & whether any hauing bene admitted to his benefice ſince the thirteenth yeare of the Queenes reigne, hath not within two monethes after his induction, publickly redde the ſaid Articles in your Church in the time of Common prayer there with a declaration of his vnfayned aſſent therevnto?

22 Whether your perſon, vicar, curate, miniſter, or reader, doe church any vnmaried woman, which hath bene gotten with childe out of lawfull mariage, & ſay for hir the forme of thankſgiuing of woman after childbirth, except ſuch an vnmaried woman haue either before hir childbirth, done due penaunce for hir fault to the ſatiſfaction of the congregation, or at hir comming to giue thankes doe openly acknowledge hir fault before the congregation at the appointment of the miniſter, according to ye order preſcribed to the ſayd Miniſter, by the Ordinarie or his Deputie, the ſame churching to be had alwayes on ſome Sunday or holyday,

23 Whether any of your persons, Vicars, Curates, or Ministers, or any other Priest, or any lay man or woman, doe wilfully maintayne, or defende any heresies, false opinions, or popish errors, contrarie to the lawes of almightie God, and true doctrine, by publike authoritie in this realme nowe set forthe, and what be their names? And whether any keepe any secrete conventicles, preachinges, lectures, or readings contrary to the law? and what be their names?

24 Whether there be any in your parishe that openly or privately say Masse, or heare Masse, or any other kinde of service or prayer, than is set forth by the lawes of this Realme?

25 Whether any popish Priests, eyther going as Priestes, or disguised in other apparel, or altering their names for any cause, or any other, or rumagate persons, mislikers, or depravers of true religion, that doe not minister or frequent common prayer nowe used, nor communicate at times appointed by the law, doe resort secretly or openly into your parish, and to whom, and of whom be they receyved, harbored, and relieved, and what be their names and surnames, or by what names are they called?

26 Whether your Persons and Vicars, be resident and dwell continually vppon their benefices, doing their duties in preaching, reading, and ministring the Sacraments? and whether they keepe Hospitalitie, according as their livings will extende? And whether their houses and Chauncelles be well repayred and vpholden?

27 Whether they or any of them have mo benefices then one, howe many, and in what countryes they be, and what be the names thereof?

28 Whether they, when they be absent from their benefices, doe leave their cures to a rude and unlerned person, and not to an honest, and well learned expert Curate, which can and will teach the people wholesome doctrine? and whether in their absence they doe procure learned men to preach in their churches and cures, at least one sermon every quarter of a yeare?

29 Whether such persons and vicars as be not resident, neyther keepe hospitalitie, doe relieue their poore parishioners, and what giue they yearely to them, and if they be not resident, and may dispende yerely twentie poundes or aboue, eyther in this diocesse, or elsewhere: whether doe they distribute euery yere among their poore parishioners, at the least the fortieth part of the fruites of their benefices, where they be not resident?

30 Whether your persons, vicars, curates, & Ministers, kepe well their registers of al Weddings, Burynges, and christenings within your parish, and doe present a copie of them once euery yeare, by Indenture to the Ordinarie, or his officers? and whether they read the Queenes Maiesties Iniunctions euery quarter of the yeare once, or no?

31 Whether they, or any of them, keepe any suspected women in their houses, or be incontinent persons, giuen to drunkennesse, pyknesse, or be haunters of Tauerns, Alehouses, or suspected places: or be hunters, haukers, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or giue any euil example of life? and whether they (as they ought to doe) occupie themselues in the reading, or hearing of some part of the holy scripture, or other good Author, or in some other godly or laudable exercyse, meete for their vocation?

32 Whether they, or any of them, doe keepe or suffer to be kept in their personage or vicarage houses, any Alehouses, Typling houses, or tauerns, or doe sell Ale, Bere, Wine, or any victuall?

33 Whether your persons or vicars haue bought their benefices, or come to them by Simonie, fraud, or deceyt, or by any colourable pact, or other vnlawfull meane whatsoeuer, or be vehemently suspected or defamed thereof? And whether they keepe in their owne handes, or haue demised, and let to ferme their personages, and Vicarages, or their Glebe lande, or Tythes, or any part thereof? and whether any such lease be made for the performaunce of any Simonicall pact, made directly or indirectly, betweene the Incumbent and the Patrone, or betweene the Incumbent and any other person, for the presenting of the same

Incumbent to that benefice?

34 Whether any minister or priest presented to any benefice in this Diocesse hath couenanted, promised, or practised to or with the Patrone therof or any other person or persons that had the annuition or gift of the same benefice, or with any other person or persons on his or their behalfe, to giue to him or his friende, any summe of redy money, for presenting him to the same, or haue offered by promise or bonde any lease, eyther of the whole benefice, lymitting the rent farre vnder the iust value, or of the mansion house, Glebe landes, or any portion of the tythes and fruites of the same benefice, receiuing little or nothing therefore, or suffering the patrone or any other person that presented him, to haue his owne tythes within the benefice free vnto himselfe, or else haue graunted some yerely pension or other yerely commodity, to him, his child, seruante or friend for preferring him to the same benefice, or otherwise haue suffered him to make a gayne by any colour, deceyt, or simoniacall part in bestowing the sayde benefice?

35 Whether the Church of your parishe be now vacant or voyde of an Incumbent, or no, and if it be, howe long it hath been so, and who is the Patrone: and whether he suffereth the benefice to lye vacant, and occupieth the glebe land, and taketh the tythes and other fruites to himselfe, during the time of the vacation: or who elle occupieth and taketh the same?

36 Whether the be any lay or temporall man, not being with lordes, or any child that hath, or enioyeth any benefice or spirituall promotion?

37 Whether any priest or minister be come into this Diocese, out of any other Diocese, to serue any cure here, without letters testimoniall of the Ordinarie, from whence he came, vnder his authentike seale and hande, to testifie the cause of his departing from thence and of his behauiour there?

38 Whether for the recouering of the perambulation of the circuite of your parish, the persons, vicar, or curate, churchwardens and certayne of the substantiall men of the parish, in the dayes of the Rogations, commonly called the gang dayes, walke the bounds

stones

stomed boundes of your parishe, and whether in the same perambulation and going about, the curate doe vse any other rite or ceremonie, than to say or sing in English, the two Psalmes beginning Benedic anima mea domino, that is to say, the Ciii. psalm, and the Citii. psalme, and such sentences of Scripture, as be appointed by the Queenes Maiesties Iniunctions, with the Letany and suffrages following the same, and reading one Homelie alreadie deuised and set forth for that purpose, without wearing any surplesse, carying of banners, or handbelles, or staying at Crosses or any such like popish ceremonies.

39 Whether the parish clarke be appoynted according to the auncient custome of the parish? and whether he be not obedient to the person, vicar, or curate, specially in the time of celebration of diuine seruice, or of the sacraments, or in any preparation thereunto? And whether he be able and ready to reade the first lesson, the Epistle, and the Psalmes, with aunswere to the suffrages as is vsed? and whether he keepe not the bookes, and ornaments of the Church cleane and cleane, and cause the Church and Queere, the Communion Table, the Pulpit and the Funt to be made decent and cleane, against seruice time, the communion sermon, and baptisme?

40 Whether there be any man or woman in your parish that resorteth to any popish Priest for shrift or auricular confession, or any that within three yeares nowe last past, hath bene reconciled vnto the Pope, or to the Church of Rome, or any that is reputed or suspected so to be? and whether there be any that refuse to come to the Church to heare diuine seruice, or to communicate according to the order now established by publicke authoritie, and what be their names?

41 Whether there be any person, or persons, ecclesiasticall or temporall within your Parish, or elsewhere, within the Otes, that of Late haue retayned, or kept in their custodie, or that reade, sell, bitter, dispense, carie, or deliuer to others any Englyshe bookes, set forth of late yeres at Louaine, or in any other place beyonde the seas, by Harding, Dorman, Allen, Saunders, Stapleton

son, Marshall, Bystowe, or any of them, or by any other English papist, either against the Queenes Maiesties supremacie in matters ecclesiasticall, or against true religion, and catholicke doctrine now receyued, and established by common authoritie within this Realme, and what their names and their surnames are?

42 Whether there be any in your parish, that vseth to praye in English, or in Latine vpon Beades, or other such like thing, or vpon any superstitious popishe primer, or other like booke, and what be their names?

43 Whether the people of your parish, especially housholders, hauing no lawfull excuse to be absent, doe faythfully and diligently endeuour themselues, to resort with their children, and seruauntes, to their parish church or chappell, on the holy dayes, and chiefly vpon the Sundayes to Morning and Euening prayer and vpon reasonable let thereof to some vsual place, wher common prayer is vsed, and then and there abyde orderly and soberly, during the time of common prayer, Homelies, Sermons, and other seruice of God there vsed, reuerently and deuoutly giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer? and who they be that either negligently or wilfully absent themselues, or come very late to the Church vpon the Sundayes especiall, or that walke, talke, or otherwyse vnreuerently behaue themselues in the Church, or vse any gaming or pastyme abroade, or in any house, or sit in the Streetes, or Churchyarde, or in any Tauerne or Alehouse, vpon the Sunday, or other holydaye, in the time of common prayer, Sermons or reading of the Homelies, either before noone, or after noone?

44 Whether the forfayture of twelue pence, for euery such offence, appointed by a Statute made in the fifth yere of the Queenes Maiesties reygne, be leuied and taken according to the same Statute by the Churchwardens, of euery person that so offendeth, and by them be put to the vse of the poore of the parish, and if it be not, by whose default it is not leuied. And what particular summes of mony haue bene forfayted that way, and by whom since the first

of Easter in the yere of our Lorde. 1575. vntill the day of giuing vp the presentment concerning these Articles. And so from time to time, as the saide Churchwardens and swornemen shall be appointed to present in this behalfe, and how much of such forfeytures haue bene deliuered to the vse of the poore of the parish, and to whom the same hath bene deliuered?

45 Whether ye know any, that in the time of the reading of the Letanie, or of any other part of the common prayer, or in the time of the Sermon, or reading of the Homelies, or any part of the Scriptures to the parishioners, any person haue departed out of the Church without iust & necessarye cause, or that disturbeth the Minister or preacher, any manet of wayes in the time of diuine seruice or sermon? and whether any in contempt of their parishe church or minister, doe resorte to any other church or no?

46 Whether there be any Inkeepers, Alewiues, Victaylers or Tiplers, that suffer or doe admit any person or persons, in their houses, to eate, drinke, or play at Cardes, Tables, or such like games in the time of common prayer or sermon, on the Sundayes or holydayes? and whether there be any shoppes set open on Sundayes or holydayes, or any Butchers or others, that cōmonly vse to sel meate, or other thinges, in the time of common prayer, preaching, or reading of the Homelies? and whether in any Fayrs or common markets falling vpon the Sunday, there be any shewing of any wares before the morning prayer be done? and whether any Markets or selling of any wares be vsed or suffered in anye churchyardes?

47 Whether for the putting of the Churchwardens and Swornemen the better in remembrance of their dutie in obseruing and noting such as offend, in not comming to diuine seruice, your minister or reader doe openly euery Sunday, after he haue red the second Lesson at morning and euening prayer, monishe and warne the Churchwardens and swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the sayde Statute offend in absenting themselues negligently, or wilfully from their parish Church or chappell, or vnreuerently (as is

aboue sayde) vse themselues in the time of diuine seruice?

48 Whether the Churchwardens of the last yeare haue geuen to the parish a iust account of the Church goodes and rentes that were committed to their charge, according vnto the custome that hath bene afore time vsed, and what Church goods they or any other haue solde, and to whom? and whether to the profite of your Church or no? and what hath bine done with the money thereof comming?

49 Whether the Churchwardens and sworne men of the last yere, haue of any priuate corrupt affection concealed any crime, or other disorder in their time done in your parish, and haue not presented the same to the Bysshop, Chauncelour, Archdeacon, Commissarie, or such other as had authoritie to reforme the same? and whether they or any of them, at any such time as they should haue bene at diuine seruice on Sundayes or holydayes, and should ther haue obserued others that were absent, haue ben away themselues at home, or in some tauerne, or Alehouse, or else about some worldlye businesse, or at Bowles, Cardes, Tables, or other gaming, without regarde of their office and duetie in that behalfe?

50 Whether any man hath pulled downe or discouered anye church, chauncell, or chappell, or any part of any of them, anye church porche, Vestrie, or Steeple, almosehouse, or such like, or haue plucked downe the belles, or haue felled or spoiled any woode or timber in any churchyarde?

51 Whether your Hospitals, Spittles, and Almosehouses be well and godly vsed according to the foundation and auncient ordinances of the same? whether there be any other placed in them, then poore impotent and needie persons, that haue not wherewith, or whereby to liue?

52 Whether any of your parish being of conuenient age, haue not receyued the holy communion thyse this last yeare at the least, and namely at Easter last or thereabouts for once, and what their names are? or receiuing, haue not signified the same before to your person, vicar, or curate, that he might conueniently examine them, or that haue refused to come to him to be examined?

53 Whether there be any in your parish that haue or doth offend contrarie to the Statute made in the xxiii. yere of the reigne of King Henrie the eyght for reformation of vsurie, & renewed by an Acte made in the xii. yere of the reigne of the Quenes Maiestie, what be the names of such offenders, & what is the maner of their vsurye?

54 Whether there be any in your parish, that ministeth the goods of those that be dead, without lawfull authoritie, or any that suppresse the last will of the deede, or any executors, that haue not fulfilled their testators will, specially in paying of Legacies giue to the Church, or to other good and godly vses, as to the releefe of poore folke, to Hospitales, poore schollers, poore maydes mariages, high wayes, schooles, and such like?

55 Whether there be any, which of late haue bequeathed in their testaments, any Jewels, Plate, ornaments, cattle, or grayne, or other moueable stocks, Annuities, or summes of money for the erection or finding of any obites, diriges, trentales, torches, lights tapers, lampes, or any such like vse now by lawe forbidden, which are not payde out of any lands, and wherevnto the Quenes Maiestie is not entytled by any Acte of Parliament, and if there be any such Legacie or appointment, what is the names of such testators, and of the executors of their testaments, what is the quantitie and qualitie of the gyft, and to what godly and lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertaining to your parishe church or chappell, or to the poore of your parish, in anye mans handes that refuseth or deferreth to paye the same, or that vseth fraud, deceit, or delay to make any accompt in the presence of the honest of the parish for the same? and whether any such stocke be decayed, by whose negligence, and in whose handes? and whether the stone of the poore mens boxe be openly & indifferently giuen where neede is, without partiall affection?

57 Whether the schoolemaisters which teach within your parishe, eyther openly, or priuately in any Noble or Gentlemans house, or in any other place there, be of good and syncere religion

and conuersation, and be diligent in teaching and bringing vp of youth: whether they be examined, allowed, and licenced by the ordinarie or his officer in that behalfe: whether they teach the Grammer set forth by King Henrie the eyght of noble memorie, and none other: whether they teach any thing contrarie to the order of religion now established by publike authoritie: and whether they teach not their schollers the Catechisme in Latine lately set forth by and such sentences of scripture as shall be most expedient and meete to moue them to the loue and due reuerence of Gods true religion, now truely set forth by the Queenes Maiesties authoritie, and to induce them to all godlynesse and honest conuersation, and what be the names and surnames of all such schoolemaysters and teachers of youth within your parish, aswell of such as teach publikely, as those that teach in the houses of Noble men, Gentlemen, or other priuate men?

58 Whether there be any among you that vse Sorcerie or Witchcraft, or that be suspected of the same, and whether any vse any charmes or vnlawfull prayers, or inuocations in Latine, or otherwise, and namely Midwyues in the time of womens trauayle of childe: and whether any doe resort to any such for helpe or counsayle, and what be their names?

59 Whether there be among you any blasphemers of the name of God, greate or often swearers, adulterers, fornicators, incestuous persons, Bawdes or receyuers of naughtie and incontinent persons, or harborers of women with childe which be vnmaried, conueying or suffering them to goe away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faults, or that be not of good name and fame touching such crimes and faultes, any drunkards or ribalds, or any that be malicious, contentious, or vncharitable persons, common slaunderers of their neighbors, raylers, scolders, or sowers of discorde betweene neighbors?

60 Whether ther be any in these partes, that haue maried with in the degrees of affinitie or consanguinitie, by the lawes of God forbidden, to set out for an admonition, in a table nowe appointed

to be assayred in euery parish church within the Dioces, or any that being diuorsed or seperated for the same doe per notwithstanding cohabite and kepe company stil together, or any that being maried without those degrees, haue vnlawfully forsaken their wiues or husbands, and maried others. Any man that hath two wyues, or any woman that hath two husbands, any that being diuorced or seperated asunder, haue married agayne. Any married, that haue made precontracts. Any that haue made priuie of secret contracts. Any that haue married or contracted themselues without the consent of their parents, tutors, or gouernours. Any that haue married without bannes thrise solemnely asked. Any cupples married, that liue not together, but slaunderously liue apart. Any that haue married out of the parish church where they ought to haue solemnised their marriage?

61 Whether the Minister & Churchwardens haue suffered any Lords of Misrule, or summer Lords, or Ladies, or any disguised persons, or others in Christmas, or at Maygames, or any Morrice dauncers, or at any other times, to come vnreuerently into the church or churchyard & there to daunce, or play any vnsemely parts, with scoffes, iestes, wanton gestures, or ribald talke, namely in the time of common prayer. And what they be that commit such disorder, or accompanie or maintayne them.

62 Whether the Archdeacon, Chauncelour, Commissarie, Official, or any other vsing Ecclesiasticall iurisdiction in this Dioces, their Registrares, or Actuaries, Apparitors or Sommōers, haue at any time winked at and suffered any aduulteries, fornications, incests, or other faults and offences, to passe and remayne vnpunished, and vncorrected, for mony, rewardes, bybes, pleasure, frendship, or any other partiall or affectionate respect, or any of them haue bene burdensome to any in this Dioces, by exacting or taking excessiue fees, excessiue procurations, any rewardes, or commodities, by the way of prouision, gift, contribution helpe, redemption of penance, omission of quarter Sermons, obtayning of any benefices, or office, or any other like wayes or meanes?

63 Howe many Aduoutries, Incests, and Fornications, are notoriously knowne to haue beene committed in your parishe, since Easter. 1575. Howe many offenders in any such faults haue beene put to open penance, and openly corrected, and howe many haue beene wynked at, and borne withall, or haue fined and payed money to the Archdeacon, Chancellour, Commissarie, Officiall or their deputies, or to the Deanes, Registrares, or Sumners, or any of them, for to escape open punishment, and correction: and what their names and surnames be?

64 Whether the Deanes, Rurals, and Sumners, or any of them doe pay any annuall rent, fee, or pension for their offices, and what they pay, and to whome?

65 Generally whether there be among you, any notorious euil lyuers, or any suspected of any notorious crime, fault, or cryme, to the offence of Christian people committed, any that stubburnly refuse to conforme themselues to vnitie and godly religion, now established by publike authoritie, or any that bruteth abroad rumors of the alteration of the lawe, or otherwise that disturbeth good orders, and the quietnesse of Christes Church, and the christian congregation?

The tenor of the othe, ministred to the Churchwardens and swornemen.

YE shall sweare by almightie God, that ye shall diligently consider all and euery the Articles giuen to you in charge, and make a true answere vnto the same in writing, presenting all and euery such person or persons, dwelling within your parishe, as haue committed any offence or fault, or made any default, mentioned in any of the sayde articles or which are vehemently suspected or defamed of any such offence, fault or default, wherein ye shall not presente any person or persons, of any euill will, malice, or hatred, contrarie to the truth, nor shall for loue, fauour, meede, dread, or any other affection, spare to presente any that be offendours, suspected or defamed in any of these cases but shall do vprightly, as men hauing the feare of God before your eyes, and desirous to mayntayne vertue, and suppresse vice. So God helpe you.